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PREFACE

114 The author has lived in China for nine years and in Anking for eight. During that time he has studied the religion of the people as well as he could, but it will be obvious to anyone familiar with the Chinese language, that he cannot have so mastered it as to translate unaided some of the poems, essays and inscriptions given in this paper. Moreover, some of the facts given could not be secured by a foreigner alone.

000 The author wishes, then, to acknowledge his debt and gratitude to many Chinese friends, and especially to Mr. Wang Erh Ping, who worked with him for more than a year on the translations, and to thank Dr. Reichelt, the Rt. Rev. D. T. Huntington, and Mr. A.-W. Sims Lee for their kindness in reading the paper and making corrections.

The Romanization has been made as uniform as possible, but where reference is made to some other foreign work, the spelling of the reference book has been used. The dates are taken from the dynastic tables in the *Encyclopedia Sinica*. In referring to emperors, the name of the dynasty has been prefixed according to Chinese usage, as Ming Wan Li, for the reign Wan Li of the Ming dynasty. The only exceptions are the Manchus, who are so recent and whose names are so well known as to make it seem unnecessary.

I am greatly indebted, also, to Dr. B. Laufer, of the Field Museum, Chicago, and to Mr. Huang Kuei Yuen for many valuable corrections.

University of Pennsylvania, October, 1927.

[p. 3] [p. 2 is blank]

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782 796 The ritual is so similar to that of the great sacrifice to the ancestors in the clan temples — the same name, Ta Chi, is also used — that it seems unnecessary to give it again. The dance, if given, the music and a few other details are added. The following prayer is offered to Confucius and then burned.

" As the virtue (Teh), of our teacher is higher than that of thousands of saints, and his way (Tao), before that of hundred of rulers, they shall exist as long as the sun and moon. Among the multitude they cannot be found. During the time when the teachings of Confucius were followed by all men, the rites and the music were well known among the people. The harmonies of the drums and bells, and the incense, were acceptable. In the schools, sacrifices and their rites were considered of the first importance. It is now spring (Or autumn). With the proper use of the sacrifical vessels and of essays dedicated to Confucius, we make sacrifices before the master in order to show our gratitude. We hope that he will take pleasure in this sacrifice". In Chinese, it is quite correct to use the third person in addressing anyone, especially a superior.

After the service, the objects sacrificed are taken to the yamen of some official and used in a feast.

114 Before leaving the subject, a word should be said about the meaning of two characters about which there has been some dispute. The first of these, Shen, is sometimes translated as god or gods, but I have rendered it as spirit, because it is used not only on the tablet of Confucius, but also in a similar sense on the tablets of ancestors, who are certainly not gods. While the word undoubtedly means god at times, in these cases spirit seems to be the better translation.

The other word is Chi, which I have translated as sacrifice. Legge (*Rel. of. China*, p. 57), says, " We apply improperly to the religious offerings in its various services the name of sacrifices ", and again (p. 53), " These offerings are oblations and not sacrifices in our common acceptation of that term ". His objection is that there is no idea of propitiation. However, Morrison, in his dictionary, defines Chi as, " To carry human affairs before the

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114 gods. That which is the medium between or brings together, men and gods. To offer flesh in the rites of worship; to sacrifice with victims". Most foreign authors have followed his example. For instance, in translating into Chinese the Book of Common Prayer, the word Chi is used for sacrifice in the Prayer of Consecration of the Communion Service. It would seem that Legge is mistaken in so limiting the word.

B. — The Kuan Yo Miao.

969 978 In the military temples (Wu Miao), the place of honor is divided between Kuang Kung (the Duke Kuan), and Yo Fei. The former is also called Kuan Ti, the word Ti meaning god. While both these men and the lesser heroes commemorated at the side altars were noted for military ability and courage, the characteristic quality which has led to their honor by later ages is loyalty, and this note is struck throughout the temple.

Kuan Yu (died 219), was one of the heroes of the Three Kingdoms period. He was the friend and supporter of Liu Pei, the ruler of Shu, and with Liu Pei and Chang Fei, took the "Peach garden oath" of brotherhood, which they all kept faithfully, although Kuan was often tempted to desert by Tsao Tsao, the rival of Liu. Kuan was noted for his fierce mien, enormous stature and strength, and for his red face, which is a feature of most of his pictures. After romantic adventures which have made him one of the national heroes of China, he was finally taken and executed by the general of his enemy Sun Ch'uan. (Giles, *Biog. Dict.*, p. 383).

Doré (vol. VI, p. 79) gives a very full list of the posthumous honors bestowed upon him, whose dates show the continuous esteem in which he has been held, and the growth of his cult. They are: 260, when Liu Pei's son gave him the title, "Chuang Liao Hou" (Brave and faithful marquis), 583, 676, 1008, 1096, 1102, when he was made a duke (Kung), 1128, when he became a prince (Wang), 1330, 1522, 1594, when he received the title of god or emperor (Ti), and 1856, when he was honored as Fu Tzi, which placed him on an equality with the greatest men of civil and literary attain-

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tains to be mentioned later. Each mountain has its patron Bodhisattva, Wen Shu (Manjusri), in Wu T'ai, P'u Hsien (Samantabhadra), in O Mei, Kuan Shih Yin or Kuanyin (Avalokitesvara), in P'u T'o, and Ti Tsang (Kshitigarbha), in Chiu Hua. The last two mountains are dealt with in some detail by Johnston in " Buddhist China ".

It is likely that Kuanyin is more generally popular in China than any other Bodhisattva, but she has attracted an amount of notice from foreigners out of proportion to her relative importance, and the others have been neglected. As a matter of fact, the popularity of different gods varies in different localities, and usually varies inversely as the distance from some famous shrine. Whether it has been the nearness of P'u T'o to the centers of foreign influence and its easy accessibility, or the popularity of the cult of Kuanyin among women, who are more openly religious than men, or the fascinating question, how the god of Tibet became the goddess of China and Japan, it is certain that Kuanyin has been more thoroughly studied than any other Buddhist divinity. Many sinologues have taken their fling at her, and a resume of their work, as well as that of Chinese scholars, may be found in Doré (vol. VI, p. 200 *ff*). The facts seem to be that under the T'angs and before as originally in India, Kuanyin was always a man, while from the Yuen dynasty on she has usually been represented as a woman, though not invariably so. What happened during the Sung period we do not know, and may never discover. What part the Taoist Queen of Heaven (T'ien Hou), the Hindu goddess Hariti, the Chinese princess Miao Shen, and the Son-Giving Mother (Sun Tzi Niang Niang), may have had in the transformation, we cannot say.

Wen Shu and P'u Hsien have their seats too far away to be rivals of Kuanyin, but the nearness of Anking to Chiu Hua Shan (about one hundred miles), makes its patron even more important than the Goddess of Mercy in the city whose temples we are considering.

Ti Tsang is not mentioned at all by Eitel *(Handbook of Chinese Buddhism)*, and Edkins *(Buddhist China)* gives only a brief notice without identifying his Sanscrit name. Richard *(Calendar of the Gods)* confuses him with Yenlo

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(Yama), the king of Hell, in which the author is in error. Sarkar *(Chinese Religion through Hindu Eyes*, p. 286), considers that while the similar meaning of the names identifies Ti Tsang With the Sanscrit Bodhisattva Kshitigarbha, there does not seem to have been any Indian cult of this god, and that his worship is a Chinese development, the only Hindu element being the name. The deity is not mentioned by Huan Tsang (602-624), or I Tsing (634-713), Chinese pilgrims who visited India. He is described by Getty *(Gods of Northern Buddhism*, p. 90). The most detailed accounts I have seen are in Johnston *(Buddhist China*, p. 170 *f)*, and in Doré (vol. VII, p. 235 *f)*. The latter unhesitatingly accepts the identification with Kshitigarbha, and Beal *(Catena of Buddhist Scriptures*, p. 59), also equates the two names. Doré says that the only Chinese source is the Ti Tsang Sutra of the Chinese Buddhist canon, which was in existence at the end of the seventh century, and I do not think has ever been translated, but Johnston (p. 170), gives several other authorities. I should think that the Chiu Hua Shan Chih might cast some light on the subject, but it is possible that Johnston has exhausted that material. There is a detailed monograph on Ti Tsang by Visser in the *Ostasiatische Zeitschrift*.

The peculiar function of Ti Tsang is shown by his name, which means King of the Earth's Womb, or Earth Treasure. He is the Bodhisattva who visits hell and redeems suffering souls. It should be remembered that in Buddhism, hell is only an incident, though a poignant one, in the wheel of transmigration, and it does not mean everlasting punishment. Buddhism has eighteen hells, Taoism only ten. Ti Tsang is usually represented with a crozier topped with six rings, and a jewel, at whose light the gates of hell fly open. He is always gilded and usually sitting on a throne, in contrast to Kuanyin, who often stands, and Wen Shu and P'u Hsien, who ride upon a tiger and an elephant, respectively. He is not Yenlo, the ruler of hell, but in Anhui is considered superior to the latter. He leads the rescued souls to the western heaven of Amitabha. As Jizo he is popular in Japan. His birthday is the 30th of the 7th month.

Legend connects him with Chiu Hua Shan through a prince of Korea